

THE  
CHRISTIAN's MAGAZINE;  
ON A NEW PLAN.

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No. I.]

JANUARY, 1811.

[VOL. IV.

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FOR THE CHRISTIAN's MAGAZINE.

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*A New Year's Meditation.*

ALL men are travellers upon earth, whose days are as a shadow. View them in every situation and condition, and you will find this to be an irrefutable truth. Here verily we have no abiding place. Through this world we merely pass, as the way to another. If we become strongly attached to life, as if it would always continue; if we strike our roots deep in the earth, flattering ourselves that we will successfully resist the attacks of time, we prepare for ourselves bitter sorrow, and agonizing regret.

Sin hath produced this melancholy state of things. By it, we are put under the ban of God's empire, and wander up and down among the tombs in this dying world, not knowing how soon his arm will reach us, and bring us before him, to account for our deeds. We are driven from the presence of God, into the world cursed for our sakes, and must toil among thorns and thistles for our support and convenience. Every thing around us is subject to change, and transient in its nature. Lover and friend are removed from us, and our acquaintance drop into darkness. Generations have already gone to the land of forgetfulness, and generations are going. All that we see, all that we experience, all that we anticipate, prove that here we have no home, but are travellers on the earth, whose journey is abridged

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by a thousand circumstances, and who are rapidly and unceasingly hastening to their permanent habitation.

Such is human life ! an eventful journey to eternity ! What manner of persons ought we then to be in our conversation and conduct ? This is an interesting inquiry, worthy of our most reverent and steady attention. To answer it will be the object of the present meditation.

1. As travellers on earth, whose days are as a shadow, and none of whom abideth, we ought habitually to look forward to eternity, our home. There, two kinds of abode await the whole race of mankind ; one of perfect happiness, and the other of unmixed misery. Between the two, a great gulf is fixed, so that they which would pass from heaven to hell, cannot : neither can they pass to heaven, that would come from hell.

Our future state we ought ever to bear in mind, in all our pilgrimage. The information Scripture gives us on this subject, is clear, explicit, and interesting. It admits of no doubt ; it allows no hesitation on our part. We ought to live with a wise reference to eternity : for what will it profit a man if he gain the whole world, and lose his soul ; or what shall a man give in exchange for his soul ? To forget the future whilst enjoying the present, in our temporal affairs, is improvident and criminal, and always brings along with it its punishment. To do so in our eternal interests, displays the extreme of folly, of debasement, and of sin. It discovers a lamentable derangement of our intellectual powers, an unpardonable ignorance of our true state here, and a wilful want of preparation for entering on a future state. To stay here or go hence, is not a matter of choice to us. We are subject to HIM, who called us into being, and who bids us at his pleasure return to dust. Shall we say we will not think of our home ?

Or shall we conduct as if resolved to banish every idea of this home from our minds? Rather let us pray, Lord make us to know our end and the measure of our days, what it is! As we pass on, along the road of life, we ought habitually to muse upon the end of our journey, looking towards it with steadfast eye; never losing sight of it; dwelling upon it again and again, till it be familiar to us, the first subject of meditation in the morning when we rise from our beds, and the last in the evening before we fall asleep. Thus doing, we will be often asking ourselves, what will the end of these things be, in which we are engaged? We will examine ourselves narrowly, and give heed to our ways, lest we stumble and fall.

2. As travellers to eternity, we ought to be solicitous about the way which leads to a happy home, to everlasting salvation. Inattention to his way leads the traveller into by-paths, where he wanders oftentimes, until he perishes, far from his abode. It is not material what way a man takes, if he only thinks it the right way. There is but one way to heaven. It is narrow, beset with difficulties, ascending a steep and rugged hill. The pilgrim who essays to reach its summit, is oftentimes wearied with toil, and almost abandons his design; but by faith he sees the prospect before him, and is revived.

For our direction we have the Scriptures of the Old and New Testament. With these in our hands, and the Spirit who dictated them in our hearts, we need not fear of falling into any essential mistake. But they who abandon this directory, and grieve the Holy Spirit by resisting his operations, have no guide. They soon stray, and continue straying in the paths of error. Their passions mislead them; the world beguiles them; Satan leads them captive at pleasure. Flowers may apparently spring up under their feet. The scenes they behold may be beautiful; the country through which they pass full of delights.

Soon, however, darkness descends upon them, and age destroys their susceptibility of pleasure. The end of their journey appears full before them. It is not thee, Oh Jerusalem above! Thy gates do not unfold to them, to receive them. Mountains rise up before them, enveloped with mists; dark mountains, which they reach—on which their feet stumble, and they fall—no more to rise. Such is the end of thousands, sad and melancholy. Such will be the end of all who do not seek to know the right way, the way God has revealed. That way is Jesus Christ, who hath purchased salvation for all who believe in him, and practise holiness. There is salvation in none else; for there is no other name given under heaven among men, whereby we can be saved! All who come unto the Father by him, shall in no wise be rejected; but whosoever denieth the Son, denieth the Father also, and there is no life in him. Words cannot be more explicit than those of Scripture on this subject. Scripture must then be read with attention and perseverance; the preached word heard with reverence on every occasion; fervent and unceasing prayer offered up to God, that what we read and hear, we may understand and practise; and living faith, the gift of God, must be exercised. If we neglect the means of salvation, and do not believe the testimony of God concerning his Son, we cannot be solicitous about the way to heaven. If we say we are, we deceive ourselves; we are merely sporting to our own undoing. If we are in earnest, like a traveller lost, we will eagerly ask of all we meet, what course we must pursue. We will consult all the guides we find, and follow all the rules prescribed. We will distrust ourselves, our prejudices, our passions, the conclusions of our own judgment, because we realize that we are lost and ignorant of our way, and will yield ourselves to the guidance of God's Holy Spirit.

3. As travellers to eternity, we ought to guard against every temptation on the way, so that we do

not forget the end thereof, or stray in by-paths which lead to the chambers of death. With these temptations the world is filled. They are diversified, as well as numerous ; admirably adapted to the passions and appetites of sinners. Riches, honours, and pleasures, are all calculated to make us think ourselves at home in this world, and neglect the way of salvation through Christ.

This world, since the fall, has become a grand destroyer of our race. The God of this world blinds the minds of men, so that they see not their true state. He begets in them a love of the world above every thing else, so that they abuse, instead of using it. Thus that which in itself is good, through sin is become an instrument of evil. The world abounds with beauties and delights, exhibiting a diversified scenery of magnificence, usefulness, and elegance. Were our hearts right with God, we might enjoy whatever it affords without danger. But since we are sinners, we must guard against it, lest it usurp the place of God in our hearts, and thus become a source of ruin to ourselves.

How preposterous would it be for a traveller to be seduced from the remembrance of home, by the natural beauties of the country through which he passes, or to think the place where he lodges for a night, on account of its pleasant situation, to be his abiding place ! Equally preposterous is it for us to be tempted by what we see in the world, to consider it our permanent abode. We are travellers, and as such, we ought to make the completion of our journey our business : as such we may indeed indulge ourselves, but that only in those things, which will not make us forget ourselves. Hence we may learn to determine not only how far we may relax ourselves from the business of life by amusements, but also what amusements are innocent or guilty. Let men only realize that they are travellers to eternity, and that their duty is, to finish their jour-

ney, so that they may rest in heaven, and idle, frivolous, time-killing amusements will no longer be advocated or enjoyed by any. Innocent amusements, or amusements which may be commenced and concluded by prayer, are only to be resorted to, for the purpose of unbending the mind, that it may afterwards resume its serious labours. They are like flowers that regale the senses, but cannot support or quicken our frail bodies. Other amusements strengthen natural corruption, and are unfit for the life of a traveller. They lead us from the right and narrow way to heaven, into the broad way, down to the chambers of death. Let none presume to dally with temptation in any shape or form. Let not thine heart, traveller to eternity, decline to its ways. Go not astray in its paths, for it hath cast down many wounded, yea, many strong men have been slain by it. Its house is the way to hell. They that go down into it never return.

4. As travellers to eternity, we must bear with fortitude and patience the troubles and trials we may meet on the road. In a world like ours, inhabited by sinners, there is necessarily more misery than happiness. If we one day meet with the sunshine of prosperity, the next may be veiled with the clouds of adversity. In youth our morning may be clear, in age our evening may close in blackness of despair.

Wicked spirits roam about, and in the midst of us, seeking whom they may mislead, and wicked men ridicule and pester all who live as travellers ought to live. Our own passions, worldly cares, reverses of providence, all, increase the difficulties and dangers of our way. We may sometimes have neither bread to eat, nor raiment to put on. After toiling all day, enduring inclement weather, how many return to an abode, open in every part to the winter's blast, and having little fuel to warm them with its heat, and cheer them with its blaze !

These are in part the difficulties and dangers which beset the journey of life. For these we ought to be prepared, as soon as reason permits. On them we ought to calculate as we advance in years, that thus when they happen to us, we may meet them aright. We must be armed with courage to resist, and patience to bear, whatever befalls us, or otherwise we never can complete our journey to our own comfort. We ought to remember, that prosperity or adversity cannot long affect us ; that our journey is short ; that it is of little consequence what our accommodations are, provided we have in prospect an happy end.

Of ourselves we have not the necessary qualifications thus to act, but must obtain them from God. We must take the shield of faith, and the sword of the Spirit, putting on for an helmet the hope of salvation. To relax our vigilance, to yield to fear, to despond or despair, is not only unmanly, but criminal. Ah, how many madly shorten their course, because of its difficulties, and rush uncalled into the presence of their God ! How many give way to discontent, to repinings, to jealousy, to a thousand corroding cares, and spend their lives in making themselves miserable here, and preparing for themselves ruin hereafter ! These things are inconsistent with our real state. We must bear up under every trial, displaying a holy resolution. We must enlist under the banners of Jesus, to fight successfully. We must follow the star of Jacob, if we do not wish to stray. We must trust in the Lamb of God for strength to hold out unto the end. We must be contented with our lot, whatever it may be, realizing that we brought nothing with us into the world, and can take nothing out of it, into eternity.

5. As travellers to eternity, we ought to assist each other on every occasion, that our journey may pass on pleasantly, and end happily. Like natives of the same place, who meeting in a distant country, de-

light in each other's company, and aid each other, so ought we to act. We are all descendants of the same ancestors, partakers of the same flesh and blood, travellers to the same eternity. We have all the same God for our Creator, the same Jesus for a Saviour, the same Spirit for a Sanctifier. We are all dwellers on the earth, subject to the changes of time, liable to the stroke of death. Every circumstance in our nature, our state, our prospects, ought to unite us to each other. We ought to feel for each other's woes, and rejoice in each other's welfare. We ought to instruct, comfort, and cherish all we can : to do unto others as we would wish to be done by ourselves, under similar circumstances. We ought cheerfully to contribute of our worldly substance for the relief of the destitute ; never to hold back, but yield to the impulse of pity and compassion. The commands and directions of Scripture to the exercise of benevolence, of kindness, of alms-giving, are more frequent than any other. If we realize our situation as travellers, we will fulfil them with promptness, thankful that we have any thing to give. We will be all of one mind, having compassion one of another, loving as brethren, being pitiful, courteous, not rendering evil for evil, or railing for railing, but contrariwise, blessing.

Thus ought we to conduct ourselves in this world, travelling the journey of life, steadfastly looking to eternity as our home ; solicitous about the right way to heaven ; believing in Christ as that way ; guarding through grace against every temptation to forget the end of our journey, or seduce us from the right way to heaven ; bearing every trial and trouble with fortitude and patience, and mutually assisting each other as we advance. Such is the manner of life which we ought to lead from our state in this world, as dying mortals ; and to this life we are urged by the season which God in his providence has granted us. We

have survived the past year, but know not if we shall survive the future. Whatever awaits us is hid from our eyes, but not so our duty. This is evident. Let us then pass the time of our sojourning here in fear. Let us earnestly intreat God to teach us to number our days, that we may apply our hearts to wisdom.

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FOR THE CHRISTIAN's MAGAZINE.

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THE DOCTRINE OF THE RESURRECTION.

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*And the dead shall be raised incorruptible, and we shall be changed.—1 Cor. xv. 52.*

DEATH is the extinction of life. This change, which we have with solemn emotions contemplated upon others, we all expect we shall ourselves sooner or later undergo. It is indeed inexplicable, but our conviction of its reality is irresistible.

The laws of animal life, although long the subject of scientific investigation, are still very indistinctly known. The definition which theorists have given us of life itself are so unsatisfactory, that no one has hitherto acquired the general assent of the learned world. Speculative men may call it *that which resists disorganization, or nervous energy, or excitability, or the effect of stimuli*, or whatever else genius or fancy may dictate. The illiterate man is here upon a level with the proudest philosopher. He feels that he lives. Life is an emanation from the Almighty, and subject to his will through all its various modifications; an emanation capable of being communicated and recalled at the pleasure of Jehovah, *Acts xvii. 28.* In him we live, and move,

and have our being. Yes, we feel life, and we expect death. Soon, very soon, shall our eyes become dim, and our limbs become motionless. The busy scenes in which we act, and the cares which agitate our thoughts, crowding in quick succession in the mind, shall soon become as a tale that is told. An hour will tell the story of a toilsome life, and another generation will forget that we have been. *Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold thou hast made my days as an hand-breadth, and mine age is as nothing before thee: verily every man at his best state, is altogether vanity.*

The life to which we fondly cling shall vanish in a moment, like the air which we expire; and the corpse remain stiff and cold, as the plank upon which it is laid. The nearest friend will also feel the anxiety of Abraham, relative to the wife of his youth, “Give me a burying-place, that I may bury my dead out of my sight.” We shall all become tenants of the house of silence.

And is this the last end of man? And is this the hope of a Christian? Shall the iron reign of death be perpetual? No. Ye disciples of Jesus Christ, “death is swallowed up in victory.” The soul is immortal, and the body shall be so hereafter. *The dead shall be raised incorruptible, and we shall be changed.*

We shall exhibit a summary of the evidence by which our faith in the doctrine of the resurrection is supported; examine the objections of unbelievers; show that our bodies shall be changed; and suggest some practical improvement.

I. We shall exhibit a summary of the evidence which supports our faith in the doctrine of the resurrection from the dead.

The heathen had very obscure ideas of a future state. Ignorant of the immateriality of the soul, and

the resurrection of the body, they conferred upon the ghosts of their departed friends, an existence, in a separate state, which is neither body nor spirit, but something of the nature of both. The Celtic bard introduces the ghost of Crugal to Connal, upon “ a “ dark red stream of fire coming down from the “ brow of the hill. His eyes are like two decaying “ flames. Dark is the wound of his breast. Light “ as the blast of Cromla he moved like the shadow “ of mist. And like the darkened moon he retired “ in the midst of the whistling blast.” The exercises assigned by the Grecians to their deceased relatives in the place of the dead, corresponded better with corporeal beings, than with immaterial actors. But from divine revelation we derive knowledge on this subject. All besides is frivolous conjecture. Life and immortality are brought to light by the Gospel. At death, “ shall the dust return to the earth as it was ; and the spirit shall return unto God who gave it\*.” “ Concerning them which are asleep we sorrow not, even as others which have no hope : for if we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with him. The dead in Christ shall rise†.” The Scriptures afford, in confirmation of this doctrine, abundant arguments, and facts, and assertions.

1. Arguments. The justice of God displayed in the government of the moral world, affords a strong presumption in favour of the resurrection of the human body. Man is a compound creature. Body is as necessary to his constitution as spirit. Considered as a subject of the divine moral government, we include, in the idea which we form of man, his whole nature ; his corporeal organization, as well as his mental faculties. All those actions upon which depend the final judgment, are performed in the body.

\* Eccles. xii. 7.

† 1 Thess. iv. 13—16.

It is both the companion and the instrument of our good and evil deeds. The righteousness of God from which we argue the necessity of a future state of retribution, renders it, to say the least of it, probable, that man, soul and body, shall be the subject of judgment. We know, however, that the earthly house of this tabernacle shall be dissolved, and that without a resurrection, man is incapable of complete retribution. We are authorized to infer, therefore, from the equity of the divine moral government, of which the Scriptures assure us, that the dead shall be raised to judgment.

The doctrine of redemption also affords an argument for the resurrection of the dead. The Redeemer, in assuming our nature, did not neglect the body. "The word was made flesh." In his body he magnified the law, and suffered on our account, as well as in his soul. He bare our sins on his own body on the tree. In his mercy he ministered to the wants of the body. He healed the sick, and opened the eyes of the blind. His Spirit sanctifies the bodies of his disciples, rendering their members instruments of righteousness unto God. And he shed his blood for the purchase of both soul and body from the dominion and damnation of sin. We must accordingly conclude, that his ransomed ones shall arise to everlasting life. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God: and ye are not your own, for ye are bought with a price? Therefore glorify God in your body, and in your spirit which are God's\*."

This mode of reasoning is justified by the example of our Saviour. He proves, against the sophistry of the Sadducees, who denied the resurrection, its truth, from the covenant-relation between God and

\* 1 Cor. vi. 19, 20.

his people. As Jehovah is the God of the living only, and proclaims himself the God of Abraham, the necessary inference is, that Abraham must live, and that the body of Abraham must of course arise from death to life. This argument applies with equal force to all those who have the faith of Abraham. "And as touching the dead that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living.\*"

## 2. Facts in confirmation of this doctrine abound in Scripture history.

On various occasions Jehovah displayed his power of raising the dead to life. The prophet Elisha miraculously recalled to life the son of the Shunammite†. Jesus Christ recalled Lazarus from his tomb, and restored him in health to his weeping sisters. By the same power, the daughter of the ruler of the synagogue arose from the bed of death, to the astonishment of mourning relatives. The charitable Dorcas was revived by miracle in Joppa, and presented by the apostle Peter to the poor widows who had been supported by her bounty. These facts are evidence of God's power over death, and there are others which prove that the bodies of the saints are admitted to the glory of heaven. Enoch, before the flood, was translated, that he should not see death; and without undergoing the pangs of dissolution, his body accompanied his spirit to the full enjoyment of celestial happiness. Elijah ascended in the sight of Elisha from earth to heaven, in a chariot of ethereal fire, and re-appeared along with Moses on the Mount of Transfiguration, talking with the Redeemer. Jesus himself arose from the dead, and is

\* Mark xii. 26, 27.

† 2 Kings iv. 37.

the resurrection and the life. Many of the saints arose about the same time, and entered into the holy city. Our elder brother is gone before us to the land where death shall never have admission. He is already accompanied with several disciples, glorified in body and in spirit. These facts support our hopes in the final triumph over death, which shall be enjoyed in our own resurrection. We add,

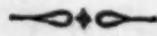
3. Some of the unequivocal assertions of Scripture. They abound in both the Old and New Testament. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt. The apostles preached through Jesus, the resurrection of the dead. God quickeneth the dead. God which raiseth the dead. God both raised up the Lord Jesus, and will also raise up us by his own power. Since by man came death, by man came also the resurrection of the dead. He that raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. The dead shall be raised incorruptible."

(*To be continued.*)

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Few biblical students can have gone far into the New Testament, without discovering the importance of the Greek Article in fixing the meaning of innumerable passages. That its uses have not been ascertained long ago, is not a little surprising, when we find, that the earliest fathers have dropped several hints tending to prove its importance. Almost every other topic connected with Greek criticism had been discussed, minutely and profoundly, while the doctrine of the Article, of equal importance

with any of them, to the cause of classical literature, and of far more importance than any of them, when considered in connexion with theology and the philosophy of grammar, was left till of late almost untouched.

Between forty and fifty years ago, Adrian Kluit published a work, entitled, “*Vindiciæ Articuli δὲ τὸ in Novum Testamentum,*” and which is the earliest work of this kind with which we are acquainted. Some time after, the subject acquired additional attention from an essay of Mr. G. Sharpe. He lays down the rule, “When the copulative *καὶ* connects two nouns or participles of the same case, respecting office, dignity, affinity, connexion, attributes, properties, or qualities, if the article δὲ or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person or thing that is expressed or described by the first noun or participle, except the nouns be proper names, or in the plural number,” and of course, that such phrases as τὸ χριστὸν καὶ θεόν are to be interpreted of one individual, thus affording evidence of our Saviour’s divinity.

His interpretation was strongly supported by Mr. Wordsworth, who has proved that most of the disputed texts were so understood by the fathers.

Sharpe, however, has made merely an entrance upon the subject. He states a fact—states it as a rule; but as a general rule his fact is too vaguely expressed. The work of most merit on this subject, comes from the pen of Dr. Middleton, who explains the principle of the rule, and ascertains its limitation; and thus, not merely states a fact, but explains the reason of the fact; a thing which every philologist ought to do, but which is very seldom done. He, accordingly, in the first part of his work, inquires, *What is the Greek Article?* and after resolving the

question, applies the doctrine of the Article to the Greek of the New Testament.

Out of Dr. M.'s work, we have taken the following extract; and we have done it with a wish to introduce our readers to an acquaintance with a work which should be in the hands of every divine. "In the present day, adversaries of the truth seem more than ever inclined to appeal to the original Scriptures. Ministers of the Gospel should be always ready to follow them there, and to show that our adversaries lose more on that ground, than on any other; as the truths of the Gospel are exhibited in the languages in which the Holy Ghost has chosen to indite them, with a clearness and force which it is impossible to infuse into any translation."

The following extract is found in his remarks on 18 v. of the 1 chap. of Matthew.

" Since, however, the phrases πνεῦμα and πνεῦμα ἄγιον, both with and without the Article, are of frequent occurrence in the N. T., it may not be amiss in this place to inquire generally into the meanings which they bear, and especially on what occasions the Article is taken or rejected.

" I. The primitive signification of πνεῦμα is *breath* or *wind*: in which senses, however, it is not often found in the N. T. In the sense of *breath* πνεῦμα takes or rejects the Article, as the circumstance may require. Thus, Matt. xxvii. 50. ἀφῆκε τὸ πνεῦμα, *his* breath or life; Part I. Chap. iii. Sect. 1. § 4. : but Apoc. xiii. 15. we have δῖνει πνεῦμα, to give life, where τὸ would be inconsistent with the sense: for that, which was possessed already, could not now first be given. In the meaning of *wind* we find, John iii. 8. τὸ πνεῦμα τυεῖ, ὅπερ θέλει: where the Article is requisite by Part I. Chap. iii. Sect. 1. § 5.

" II. Hence we pass by an easy transition to πνεῦμα, the intellectual or spiritual part of man, as opposed to his carnal part. Thus, πνεῦμα is frequently contra-

distinguished from σάρξ. In this sense also it may be used either definitely or indefinitely: examples of each will be noticed in the sequel.

“ III. A third meaning arises by abstracting the spiritual principle from body or matter, with which in man it is associated: hence is deduced the idea of the immaterial agents, whom we denominate *Spirits*. Thus, Luke xxiv. 39. πνεῦμα σᾶρκα καὶ ὄστα ἔχει. John iv. 24. πνεῦμα ὁ Θεός Acts xxiii. 9. πνεῦμα ἡ ἀγγελος. The πνεῦματα also of the Demoniacs are to be classed under this head. It is evident that the word, in this acceptation, must admit both a definite and an indefinite sense.

“ IV. But the word πνεῦμα is used in a sense not differing from the former, except that it is here employed κατ' εἰχοντα to denote the Great and Pre-eminent Spirit, the Third Person in the Trinity: and in this acceptation, it is worthy of remark, that πνεῦμα or πνεῦμα ἄγιον is never anarthrous; i. e. *without the article*; except, indeed, in cases, where other terms, confessedly the most definite, lose the Article, from some cause alleged in the Preliminary Inquiry. It will be shown in the following pages, as the passages occur, that such is the practice of the Sacred writers. The addition of τὸ ἄγιον serves only to ascertain to what class of Spirits, whether good or evil, this pre-eminent Spirit is affirmed to belong.—It may here be briefly noticed, that in the passages, which, from their ascribing *personal acts* to the πνεῦμα ἄγιον, are usually adduced to prove the Personality of the Blessed Spirit, the words πνεῦμα and πνεῦμα ἄγιον invariably have the Article. See particularly Mark i. 10. Luke iii. 22. John i. 32. Acts i. 16. and xx. 28. Ephes. iv. 20. Mark xiii. 11. Acts x. 9. and xxviii. 25. 1 Tim. iv. 1. Heb. iii. 7. &c.—The reason of this is obvious; for there being but one Holy Spirit, he could not be spoken of indefinitely. In Matt. also

xxviii. 19. where the Holy Spirit is associated with the Father and the Son, the reading is  $\tau\delta\ \alpha\gamma\iota\omega\ \pi\nu\tilde{\nu}\mu\alpha\tau\omega\varsigma$ .

“V. The fifth sense of  $\pi\nu\tilde{\nu}\mu\alpha$  is easily deducible from the fourth; being here not the Person of the Holy Spirit, but his *influence* or *operation*: the addition of  $\alpha\gamma\iota\omega\varsigma$  is explicable as before. And in this meaning a remarkable difference may be observed with respect to the Article. Though the Holy Spirit himself be but one, his influences and operations may be many: hence  $\pi\nu\tilde{\nu}\mu\alpha$  and  $\pi\nu\tilde{\nu}\mu\alpha\ \alpha\gamma\iota\omega\varsigma$  are in this sense always *anarthrous*, the case of *renewed mention* or other reference being of course excepted. The expressions of being “filled with the Holy Ghost,” “receiving the Holy Ghost,” “the Holy Ghost being upon one,” &c. justify this observation.

“VI. The last meaning, or rather class of meanings, for they are several, comprises whatever is deducible from the last acceptance, being not the influences of the Spirit, but the effects of them: under which head we may range  $\pi\nu\tilde{\nu}\mu\alpha$  in the senses of *disposition*, *character*, *faith*, *virtue*, *religion*, &c. and also whenever it is used to signify *evil* propensities or desires, with this difference only, that these latter must be supposed to arise from the influence of the Evil Spirit. In all these senses the Article is inserted or omitted according to the circumstances.

“Now if we put together the consequences of what has been shown under the *fourth* and *fifth* heads, we shall perceive the futility of pretending that the Holy Spirit is, as some aver, merely an influence: the Sacred Writers have clearly, and in strict conformity with the analogy of language distinguished the *influence* from the *Person* of the Spirit. In like manner the Personality of the Holy Spirit is deducible by comparing the *third* and *fourth* heads: for if  $\pi\nu\tilde{\nu}\mu\alpha$  in the passages adduced under the *third* mean a spi-

ritual agent, τὸ πνεῦμα in the places referred to under the *fourth*, where there is no *renewed mention*, nor any other possible interpretation of the Article, but the use of it κατ' εξοχὴν, can mean only the one spiritual agent of acknowledged and pre-eminent dignity. But the personality of πνεῦμα under the *third* head cannot be disputed, unless by those who would controvert the personality of ὁ Θεός: the personality, therefore, of τὸ πνεῦμα used κατ' εξοχὴν must be conceded."

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FOR THE CHRISTIAN's MAGAZINE.

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THE Editors, with peculiar pleasure, commence the publication of a number of letters, written by the late Mrs. HARRIET BACKUS, of Albany, which the kindness of a friend has submitted to their disposal in such way as they may think expedient. These letters, they doubt not, will prove acceptable to all who have drank into the same spirit with the pious author. They are the unstudied effusions of a heart alive to all the impulses of benevolence and friendship—a heart glowing with gratitude, love, and obedience to the Friend and Redeemer of sinners. She has “fought the good fight; she has finished the course; she has kept the faith,” and is now inheriting the reward of grace.

A sketch of her life and death may be expected in a future number.

My dear, afflicted Friend,

Albany, Jan. 2, 1804.

TO "mourn as those who have no hope," is not the lot of the Christian. But it is the destiny of human nature, to weep for our losses, and to sigh at our bereavements. Our *divine* and *perfect* Master has himself given us an example of sympathy and fellow-feeling, when he wept with the friends of Lazarus; at once showing with how much condescension he pitied our frailties, and how kindly he would treat those who look through their tears to him.— Mourn, then, my dear Mrs. B—; but mourn as Mary and Martha did, trusting in Christ, and humbly believing in, and applying to him. May he comfort *you* also with the consolations of *his love*. We see the reward of faith in the restoration of their beloved brother to life. What though the days of miracles have ceased? **IMMANUEL** still dwells with his children: and though he will not restore our departed friend to us, he will lead those who weep at his feet, who cast their cares on his bosom, to a blessed re-union in that world where partings and sorrows can never enter.

You think of many things, I doubt not, to aggravate your grief. A bereaved parent's heart must be open to the reflection of past happiness, and the hopes, that are blasted, of future comfort. But, really, you have more to console you. I speak feelingly, madam, and as a *true mourner* with you. Not as I would speak of a common friendly acquaintance that was terminated by death, but as I really feel at the loss of a dear sister in the faith, with whom I have taken sweet counsel, and walked to the house of the Lord in love. As such I will say, that you and all

her friends, have much to comfort them. For, Oh ! in this vale of tears, this transitory life, what so comforting, so heart-cheering, as the hope of eternal blessedness with Jesus ! Can long life, yea, ten thousand lives like this, be put in competition with it ? On this score, then, we have comfort : for who can reflect on the faith and works of your dear child, for two years past, and not have hope, that, through the mercy of God in Christ, she has really passed from death to life eternal ? Who can remember her meekness and labours of love, and not hope that, Christ being truly formed in her the hope of glory, she is now entered the blissful mansion prepared for her from the ascension of her triumphant master !— And shall we regret her happiness ? shall we even wish it had been delayed ? Oh, no ! My dear sister in the Lord, if we love God with all our hearts, we shall be willing to give up all the treasures of our hearts to him, and cheerfully say, “thy will be done.” Would it not be matter of joy and triumph to the true Christian, if he could be firmly assured of the blessedness of his nearest and dearest friends, to yield them all up, one after another, to the king of terrors ? Oh, certainly : for time is but a vapour, a shadow, a nothing—and eternity ! ah ! what is eternity ?

I hope, my dear respected friend, that you and yours have the rich consolations of religion under this afflictive dispensation. I trust, some of you have ; and pray it may be sanctified to the spiritual good of your family and the Church. I feel anxious to know what effect this, with his sickness, has had on C—’s mind. He has looked into the grave ; has been shaken over it ; has seen his kindred dust laid in it ; and how do eternal realities appear to him now ?— Give my love to him, and tell him I rejoice at his recovery. I hope it is a recovery from sin, also, and eternal death ; that he, being spared, “ yet another

year," as it were, will bring forth the fruit of righteousness and love. I think R—— must be *quickened* by these loud admonitions, and instructed to "redouble his diligence to make his calling and election sure." Oh! that it might be a chastening to you all, such as the Lord giveth those he loveth and receiveth.

I should be much gratified with the particulars of N——'s death; the state of her mind; and the assurance of her faith. If you can conveniently write and inform me, it will give me pleasure, and perhaps do me good. Be kind enough also to remember me, with a sister's love, to those of the Church that you may see, for with the Psalmist I can say,

My soul shall pray for Zion still,  
While life and breath remains ;  
There my *best friends*, my *kindred* dwell,  
There God, my Saviour, reigns.

We have excellent spiritual privileges here, such as must either work for our salvation or condemnation for ever. But I am a poor creature in faith and love, and God only can make me rich. To his grace we have free access through a Mediator, and nothing can be sweeter to the hungry soul than the rich displays of his mercy. That it may keep you and yours for ever, is the prayer of

Your affectionate friend and sister,  
In the faith of our Lord Jesus Christ,

HARRIET BACKUS.

**A Dissertation, in which the evidence for the Authenticity and Divine inspiration of the Apocalypse is stated, and vindicated from the Objections of the late Professor J. D. Michaelis ; by JOHN CHAPPEL WOODHOUSE, A. M.**

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CHAP. V.

THE EVIDENCE AGAINST THE APOCALYPSE DURING ITS FIRST CENTURY ; THE REJECTION OF IT BY MARCION AND BY THE ALOGI ; THEIR OBJECTIONS, SO FAR AS THEY RELATE TO EXTERNAL EVIDENCE, EXAMINED.

(Continued from p. 607, vol. III.)

HAVING reviewed the external evidence in favour of the Apocalypse, during the first century after its publication, it will be useful to pause, before we produce subsequent witnesses, and to afford opportunity of examining any testimonies of the same period, by which its authenticity and divine inspiration have been denied. The examination of this evidence will soon be dispatched. For, wonderful as it may appear, there is not one writer of the pure Primitive Church, no Father, no Ecclesiastical Author, who, during this period, seems to have questioned its authenticity. Yet there was ground then for the same objections, which afterwards induced some persons to reject it in the third and fourth centuries. The Fathers, before the times of Caius and of Dionysius, could discover that *the Apocalypse was obscure ; that it was to them no revelation ; that the Greek of it appeared different from that of Saint John's Gospel* : but, notwithstanding these circumstances, which they were well qualified to appreciate, they received it with pious acquiescence as divine Scripture, communicated by the beloved Apostle ; and they delivered it as such to the succeeding century.

Now, to what can we attribute this conduct, but to the powerful operation of that *external* evidence by which it was then supported ? The writers of the first part of this century had the opportunity of hearing from apostolical men, from "those who had seen the face of John," as Irenæus expresses it, to what author they ascribed the Apocalypse. In the latter part of the century, the tradition was still warm, de-

pending upon the living testimony of those who had seen apostolical men ; and an inquisitive author could satisfy himself, from the narration of others, upon what grounds of external evidence the book had been so universally received. It had been produced *publicly* into the world. It was to be found, not in the archives of one insignificant Church, but of the seven flourishing Churches of Asia; " This thing was " not done in a corner." From the mode of its publication, it challenged observation, and defied detection. And we may suppose, that as none of the early Fathers objected to the evidence, all were satisfied. They received and transmitted to others those prophecies, which they themselves could not understand. Under these circumstances, we may be more surprised that so many of the ancient Fathers have quoted from the Apocalypse, than that some, (and they are but few,) have passed it over in silence.

But although none of the *orthodox* writers of the Church seem to have questioned the authenticity of the Apocalypse, during the first century of its appearance, we have evidence, that certain heretics rejected it. Of this number was Marcion\*. But we know also that this daring Gnostic rejected or mutilated other books of sacred Scripture, which he could not otherwise render subservient to his wicked purposes†.

The rejection of the Apocalypse by Marcion is favourable to its pretensions. It is a proof that the book was in existence, and received by the Church, in those early times in which he flourished ‡; and that the doctrines contained in it, were such as opposed his impious tenets.

The Apocalypse was rejected also by a sect, who obtained the name of *Alogi*; but they rejected also the Gospel of Saint John; and for the same reasons; which, with these rash people, were not founded on any exceptions to the *external* evidence of these divine books, but principally on their dislike to the word *Logos*, which, as used in this Gospel and Revelation, they refused to consider as of divine authority §; but this objection, and also their ascription of the Apocalypse, together with the Gospel of St. John, to Cerinthus, how weak soever the grounds on which they stand, are not to be considered here; because they rest, not on *external*, but *internal* evidence \*\*. Among these their objections

\* Tertullian. adv. Marcion. lib. iv. cap. 5.

† Irenæus adv. Hær. Tertullian. adv. Marcion. Epiphanius Hær. 42. Origen cont. Celsum, lib. ii. c. 27.

‡ Marcion came to Rome in the year 127, only 30 years after the publication of the Apocalypse. Cave, Hist. Lit.

§ Epiphan. Hær. 51, 54.

\*\* Michaelis has fully exposed and refuted this strange notion of the Alogi, p. 464.

to the Apocalypse, there is one indeed which our author has remarked to be of an historical kind ; which must therefore be examined under the head of *external* evidence. It is this :

The fourth epistle in the Apocalypse is addressed to the Angel of the Church of Thyatira ; but the Alogi, with a view to convict the Apocalypse of falsehood, declared that there existed no Church at Thyatira. The words, as delivered by Epiphanius, are observed to be ambiguous, and may denote, either that there was no Christian community at Thyatira in the time of St. John, or none at the time when these Alogi made their objections \*. If we ascribe to them the latter sense, the argument, as Michaelis justly observes, is of no importance. For if there was no Church at Thyatira in the middle, or toward the close of the second century ; still there might have been at the close of the first.

But let us meet the objection in its strongest force. Let us suppose it to be unequivocally declared, by the testimony of these Alogi, that there was no Church at Thyatira at the time of Saint John ; at the time when he is affirmed to have addressed this Epistle to that place. Now these Alogi, who, when we come to examine their *internal* evidence against the Apocalypse, will be found to support their cause by the most weak and absurd arguments ; who rejected the Gospel of St. John, and attributed it to the heretic Cerinthus, merely because they disliked the word Logos, as applied by St. John to Christ : are not very credible witnesses. Eye-witnesses they could not be, because they did not live in those times ; and we can entertain but an unfavourable opinion of their fair and candid appreciation of the evidence of others, when they rejected the powerful external evidence, by which St. John's Gospel was supported, so soon after its publication, only because some passages of that Gospel seemed to oppose their favourite tenets. But admit, for the sake of argument, the fact which they wished to establish. Admit, for a moment, that not St. John, but Cerinthus was the writer of the Apocalypse. But Cerinthus was contemporary with St. John ; and Cerinthus lived in Ephesus, and amidst the seven Churches†; and can we suppose it possible, that Cerinthus, so circumstanced, should address an epistle to a society of Christians in that very region where he lived, when in fact no such society existed ? Nothing can be more absurd than the supposition. To carry the argument a little farther, the Apocalypse (if it could be proved a forgery) must

\* Καὶ εὐεξέληστα χριστιανῶν.

† Euseb. H. E. lib. iii. c. 28,

have been written, says Michaelis, before the times of Justin Martyr, before the year 120\*; that is, very near to the time when the ancients believed the Apocalypse, if genuine, to have been written. A fabricator so circumstanced cannot be supposed capable of so gross a mistake; and if such a mistake had been made, we should have heard of it from other, and earlier, objectors than these Alogi; and any fabricator of the Apocalypse must be supposed to have known, better than they, what Churches existed in Asia Proper, in the reign of Domitian. Persons who make use of such absurd arguments, and no other, deserve little attention. I may have bestowed upon them too much; but it seemed necessary to examine, in all its appearances, the *only external* evidence which seems to have been alleged against the Apocalypse, during the first century after its publication.



## CHAP. VI.

### THE TESTIMONIES OF HIPPOLITUS AND OF ORIGEN: THE OBJECTIONS OF CAIUS AND OF DIONYSIUS OF ALEXANDRIA, AND OF OTHERS PRECEDING HIM. ANIMADVERSIONS ON THE CONCLUSIONS OF MICHAELIS, RESPECTING THIS EVIDENCE.

**I**NOW proceed to consider the external testimony which is obtained from **HIPPOLITUS** and **ORIGEN**, two great names in the ancient Christian world, and both highly favourable to the divine authority of the Apocalypse. They have already had their place in the Biographical Chart, for reasons which have been already assigned. But I have kept apart the examination of their evidence, because I wished my readers to consider separately "the cloud of witnesses," who supported the authenticity of the Apocalypse during its first century, in the times before any objection was made to it by any of those members of the Church, who observed the pure faith, and the pure canon of Scripture.

In the times of Hippolitus and of Origen, a notion seems to have been adopted by some persons in the true Church, that the Apocalypse was not, what it pretended to be, the production of an Apostle.

\* P. 466.

Dionysius of Alexandria, who wrote about the middle of the third century, says, “*Some, before our times\**, have “utterly rejected this book ;” and he has been thought to intend Caius, an ecclesiastical man at Rome†, who certainly ascribed some *Apocalypse*, and not improbably our *Apocalypse*, (though this matter has been much doubted,) to the heretic Cerinthus‡. But whatever may be determined concerning the opinions of Caius, it seems clear, that before Dionysius wrote, that is, in the former part of the third century, some persons in the *Christian Church* had begun to doubt concerning the authenticity of the *Apocalypse*; to question whether it were the production of St. John, or of any apostolical, or even pious man; and to ascribe it, as the Alogi had done before them, to Cerinthus§.

But it does not appear that they alleged any *external* evidence in support of these extraordinary opinions. They rested them on the basis of *internal* evidence only. “The *Apocalypse*,” said they, “is obscure, unintelligible, and inconsistent, and improperly entitled a revelation. It authorizes notions of an impure, terrestrial millennium, unworthy of an Apostle of Christ. But Cerinthus adopted such notions, and to propagate them the more successfully, he wrote the *Apocalypse*, and prefixed to it the honourable name of John.”

All the arguments here used, excepting the affirmation that Cerinthus is the author, (which has no proof whatever to support it¶,) will be observed to rest on *internal* evidence, and therefore, belong not to this present inquiry. In a future chapter they will be examined. But I mention them in this place, because they prevailed in the times of Hippolitus and Origen, whose testimony is now to be adduced. These two learned men had the opportunity of knowing and of considering all the arguments, which these novel objectors had alleged against the authenticity of the *Apocalypse*. We shall see what influence they had on the minds of these able divines.

HIPPOLITUS flourished early in the third century\*\*, and

\* Τινες προ ἡμῶν. Euseb. lib. vii. c. 25.

† So Eusebius calls him, H. E. lib. ii. c. 25.

‡ Michaelis has chosen to place these objectors in the second century, but on no solid ground of evidence; for the first objector, of whom we have any account, is Caius, and the earliest time assigned to him is A. D. 210. Cave. Hist. Lit. art. Caius.

§ Euseb. H. E. lib. vii. c. 24.

¶ See this affirmation perfectly refuted by our author, p. 469.

\*\* One work of his is shown to have 222 for its date. See Lardner, art. Hippolitus.

probably lived and taught during a considerable part of the second : for he was an instructor of Origen, who was set over the Catechetical school in Alexandria, in the year 202. He had been the disciple of Irenæus : and, probably, was a Greek by birth, for he wrote in Greek, and not improbably in the eastern parts of the Christian world, where his writings were long held in the highest esteem\*. He is in all respects as credible a witness, as the times in which he lived could produce. He received the Apocalypse as the work of St. John, the Apostle and disciple of the Lord †. Michaelis admits his evidence, and attributes to his influence and exertions, much support of the Apocalypse ‡. He could produce no new external evidence in its favour, but he probably appealed to, and arranged that evidence which had gone before, and endeavoured to take away, in some measure, a popular objection to the book, by explaining parts of it ; thus rendering it less obscure§. His studies qualified him for this office ; for, as Michaelis observes, he commented on other prophecies. His genuine works, except a few fragments, appear not to have come down to us, but they were read both in Greek and in Syriac for many ages. And it appears, by the evidence of Jerome and Ebed-jesu, that one, if not two of his books were written in defence of the Apocalypse. Michaelis is inclined to believe that he left two works on this subject, one in answer to Caius, the other against the Alogi¶. He says nothing which tends to invalidate the evidence of Hippolitus in favour of the Apocalypse, but much to confirm it.

ORIGEN was born in the year 184 or 185, and lived to his 70th year. Of all the ancient fathers, he is generally acknowledged to have been the most acute, the most diligent, the most learned. And he applied these superior qualifications to the study of the holy Scriptures. He studied them critically, with all that investigation of their evidences, and of the authenticity of the books and of the text, which is now become a voluminous part of theological studies. He was in a great degree the Father of Biblical learning. Such

\* P. 479.

† See the testimonies as collected by Lardner, who says, that "the testimony of Hippolitus is so clear in this respect, that no question can be made about it." Cred. G. H. art. Hippolitus.

‡ P. 478.

§ What remains of Hippolitus in this kind, is to be seen in the Commentary of Andreas Cæsariensis on the Apocalypse, who professes to have followed him.

¶ P. 479.

a man could not be ignorant of the objections urged by Caius and others, against the authenticity of the Apocalypse. He was inclined to allow all the weight of their popular argument against it, which was, that it encouraged the Millenarians : for Origen was a decided Anti-millenarian. He appears likewise to have felt the full force of another of their objections. He acknowledged and was distressed by the dark veil, which appeared to him to "envelope the unspeakable mysteries of the Apocalypse\*." But these objections, whatever other influence they might have in the mind of Origen, did not induce him to reject the book. He received it readily and implicitly. He quotes it frequently as "the work of the Apostle John, of the author of the Gospel of John, of the Son of Zebedee, of him who leaned on the bosom of Jesus†." But to what shall we ascribe this decided conclusion of Origen, so hostile to his own prepossessions ? To what, but to the irresistible weight of external evidence, which obliged him to acknowledge the Apocalypse as the undoubted production of John the Apostle ? No one, who has taken into consideration the weight of this evidence, (even as it now appears to us,) and the superior qualifications of this learned and inquisitive Father to judge of it, can ascribe the testimony, which we derive from Origen, to any other cause. And every candid person must be surprised and sorry at the cavilling questions advanced by Michaelis, by which he endeavours to represent the well-considered and respectable evidence of Origen, as depending solely on the authority of his master Hippolitus, or, (which is still more extraordinary,) to be the result of that duplicity, which our author attributes, (unjustly, as we shall endeavour to prove,) to Dionysius§.

But from other passages it appears, that Michaelis felt the force of Origen's testimony respecting the Apocalypse. In these he acknowledges it to be "greatly in its favour\*\* ;" and

\* See a fragment of Origen, preserved in his works, and quoted by Lardner, art. Origen.

† Euseb. H. E. lib. vi. c. 25. Orig. Hom. in lib. Jer.; Com. in Joh. p. 14; Com. in Mat. p. 417; Cont. Celsum, lib. vi.

‡ P. 480.

§ Nothing can be more express and positive than the testimony of Origen ; even in his last work, his book against Celsus, when he had probably seen the objections of Dionysius. For Dionysius wrote probably before the rage of persecution came on in 250, which pursued him almost to his death, in 264 ; but Origen wrote his last work in 252, the year before he died : but whether or not Origen lived to see this book of Dionysius, he was doubtless acquainted with the arguments which it contains, respecting the authenticity of the Apocalypse, for they had then been many years current in the world.

\*\* P. 486.

so it will remain ; for, the counterpoise to it, which he has proposed, arising from the silence of Papias, has been shown to have very little weight \*.

I shall now request my readers to review the Biographical Chart presented to them. They will there observe, that by the addition, which is made to the writers of the second century, by the testimonies of Hippolitus and Origen, the evidence is carried down 150 years from the first publication of the Apocalypse. This evidence is abundant, (surprisingly so, considering the mysterious nature of the book;) it is constant and uninterrupted†. At no time does it depend upon any single testimony ; many writers testify at the same period ; and these witnesses are nearly all the great names of ecclesiastical antiquity ‡. To their evidence, which is for the most part positive and express, no contradictory testimony of an external kind has been opposed. No one has alleged against the Apocalypse such arguments as these :—  
 “ It is not preserved in the archives of the Seven Asiatic  
 “ Churches. The oldest persons in those cities have no  
 “ knowledge of its having been sent thither : no one ever  
 “ saw it during the life of John. It was introduced in such  
 “ and such a year, but it was contradicted as soon as it ap-  
 “ peared§.”

\* In Chap. iii.

† It may be observed, that although many writers give their testimony, yet a very few witnesses may be selected, who can be supposed to have delivered down the evidence in succession, during the first one hundred and fifty years of the Apocalypse. For instance, these three, Polycarp, Irenæus, Origen ; or, Justin Martyr, Tertullian, Origen. A long tradition has more credibility attached to it, than when it has passed through but few hands.

‡ Every writer quoted by Lardner in the first volume, part ii. of his credibility of the Gospel History, except two or three, of whom short fragments only remain, is to be found in our list, and this volume contains all the writers who gave testimony to *any* of the Sacred Scriptures, during almost the whole of the first century after the Apocalypse was published. Sir Isaac Newton asserts truly, that “ no other book of the New Testament is so strongly attested, or commented upon, as this.” Sir Isaac Newton on Daniel and the Apocalypse, part ii. c. 1. 2. 219.

§ These arguments are candidly and judiciously suggested by Michaelis, and he allows considerable weight to them. (p. 484.) But, in a note subjoined, he endeavours to invalidate them by observing,

1. That “ only a few extracts from the writings of the ancient adversaries of the Apocalypse are now extant, the writings themselves being lost.”
2. That “ the ancient advocates for the Apocalypse have likewise not alleged any historical arguments in its defence.”

To these objections we will answer shortly ;

1. If the learned professor had allowed any weight to this kind of argument, when he reviewed the evidence of Ignatius and Papias, he could not have pronounced their silence, “ as a *decisive argument*,” against the Apocalypse.

Upon the whole, the candid examiner cannot but perceive, that the external evidence for the authenticity and divine inspiration of the *Apocalypse* is of preponderating weight ; and that Michaelis is by no means justifiable in representing it, when placed in the scale against the contrary evidence, as suspended in equipoise. It is a complete answer to the assertions of his third section\*, to affirm, (and we now see that we can truly affirm it,) that the authenticity of the book was never doubted by the Church, during the first century after it was published : and that it was received with especial reverence, as divine Scripture, by the Asiatic Churches, to which it was addressed, and by their colonies.

(*To be continued.*)

But there is a difference in the two cases, a difference, which is in favour of the *Apocalypse*. The short writings, or extracts now extant, may easily be supposed not to contain all, or perhaps any, of the testimonies which they bore to this book, which, from its mysterious contents, they cannot be expected often to have quoted. And if such testimonies were lost, they would not be renewed by subsequent authors, from whom all that we should have to expect would be such a general testimony as Andreas Cæsariensis gives of Papias, namely, that Papias bore evidence to the *Apocalypse*. But if in any of the writings of the ancient adversaries of the book, any such arguments as these suggested by Michaelis had been inserted, they could not have sunk into oblivion. A book asserted to be divine, yet having at the same time such internal evidence against it, as Dionysius has produced, would be ever regarded with a jealous eye ; and if the Alogi, or Caius, or Dionysius, (and these are all the adversaries of whom we hear,) had recorded any such allegation against the *Apocalypse*, it would have been repeated and re-echoed by its adversaries through all the ages of the Church. But if there were any foundation for such allegations, Polycarp and Melito, bishops of the Seven Churches, would not have suffered the *Apocalypse* to pass in their days to Irenæus, as a work received by those Churches from Saint John.

2. On the second objection we may observe, that where there was no contradiction, there most certainly needed no proof. The silent admission of the *Apocalypse*, by the early fathers, makes greatly in its favour. No controversy, shows no doubt. And how stands the evidence in the case of other acknowledged books of the sacred canon ? Are we expected to prove that all the epistles of Saint Paul were deposited in the archives of the respective Churches to which they were written ? Far otherwise : no such proof is made ; none such is reasonably expected. We show that the epistles were undoubtedly received by the early writers of the Church ; this is proof sufficient ; and we have this proof abundantly for the authenticity of the *Apocalypse*.

\* P. 486.

## RELIGIOUS INTELLIGENCE.

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### F O R E I G N.

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*Report of the Directors to the London Missionary Society,  
at their sixteenth general meeting, on Thursday, May  
10, 1810.*

THE great duty of disseminating the Gospel of Jesus Christ among the Heathen nations, appears to be better understood by serious Christians than in former days. This Society owes its existence, and its continuance, to a sense of this duty ; actuated by which, their liberal contributions have enabled the Directors to continue their exertions in the support of Missions already established, and to send forth several additional labourers into the extensive field. The Directors to whom the Society intrusted the management of their concerns for the past year, now present to them a summary account of their proceedings : and although they have not the gratification of relating any very remarkable instances of success, they trust that their Report will be found, on the whole, satisfactory and encouraging ; will show that the grand work in which they are engaged is in a prosperous and improving state ; will furnish an occasion of new thanksgivings to the God of all grace, and animate the Society to persevere in the most vigorous exertions to diffuse the savour of the knowledge of Christ in every part of the world.

The Directors will first report the progress of their faithful Missionaries in Africa.

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### S O U T H A F R I C A.

#### BETHELSDORP.

DR. VANDER KEMP and his associates continue, with unremitting assiduity, their benevolent labours at this institution, and in several of the native kraals which are within a convenient distance to admit of their occasional visits : and the blessing of God accompanies their zealous exertions. From a summary account both of the external and spiritual state of that Mission, we select the following extracts :— “ The external state of Bethelsdorp puts on gradually a more promising appearance : the people become more in-

dustrious. The knitting-school flourishes, under the direction of Brother Read's wife. Formerly we had no corn of our own ; but this year the Lord has shown that it is in his power literally to change a desert into fertile ground, by affording, throughout the whole year, such an abundance of rain, that we have been enabled to sow wheat and barley sufficient for our provision, which is almost ripe, and promises a copious harvest. The number of inhabitants also increases, so that we have been obliged to surround the square which forms Bethelsdorp with a second, and that with a third square, which, in all probability, will soon be filled up. Our fields are covered with cattle, amounting to about 1200 head, not including the sheep and the goats. There is such an abundance of milk and butter, that this last article has been employed in manufacturing soap. Other necessary articles, as clothing, corn, and flour, are brought by the boors in waggons, as to a market-place."

It is impossible to contemplate the short sketch here given of the outward state of things in this Missionary station, without the most pleasing and grateful emotions. How remarkable is the contrast which it exhibits, to the rude and unproductive condition in which the Missionaries found it a few years ago ! What a rapid advance towards civilization has Christianity produced in so short a space ! How greatly has it promoted the comfort of life, and raised the human character from the lowest state of degradation to some degree of social order and intellectual improvement ! This will become more apparent, from the following extract relating to the spiritual state of the mission :—“ As to the state of religion, we have so much more reason to praise and glorify the holy name of God, as spiritual blessings outweigh those of the world. The word of life is by no means lifeless among us : and although we cannot well estimate the number of those who, we have reason to believe, are favoured with a saving knowledge of Christ, on account of their concealing, in great part, the inward disposition of their hearts ; yet, from what we hear accidentally from others, we believe it to be considerable. There are, however, not a few in whom the work of converting grace is more evident to us. Among these we number two slaves, and a Hottentot, who frequently come over on the Sunday to hear the word of God : and three Kaffree women, one of whom, called Leentjee, was remarkable for integrity of life, and not less for assiduity and fervour in prayer. She was taken ill at a farm in our neighbourhood, and desired to see Brother Vander Kemp, who fetched her home in a waggon,

and took her to his house. Here she spent almost night and day in prayer and close communion with Christ. One morning she sent for Brother Vander Kemp, requesting him to give her love to all the people of God, and to be laid in the open air: which being done, she said, "Now I will go to my God;" and whilst Brother Vander Kemp, who expected that the disease would be lingering, placed a mat round about her to screen her from the rays of the sun, he observed that she turned herself on her side, and inclined her head upon her arm, as if going to sleep; but looking more attentively at her, was surprised to find that her last enemy was destroyed before any symptom of conflict could be observed. She walked with God, and was not; for God took her."

Dr. Vander Kemp and his colleagues express a strong persuasion that the institution of an orphan-house at Bethelsdorp would be productive of the most beneficial effects; and he has made application to the government at the Cape for their sanction and assistance; but has not yet received any reply. As it appears to us an object of great importance, we think it proper to give the following extract from Dr. Vander Kemp's letter on the subject:—"There is, I believe, no place where an orphan-house is more necessary than at Bethelsdorp. In other places, it serves only for the education of orphans, and children abandoned by their parents; but at Bethelsdorp, and in general among the Hottentots, the education of children is so shamefully neglected, that we fear the rising generation, which is numerous, will become burdensome and even dangerous to the colony, unless some efficacious means be adopted, by which children, belonging to the institution, may, from their infancy, be accustomed to an industrious and decent life. To this end, nothing seems to us more conducive than a kind of seminary, in which not only orphans, but children whose education may be neglected by their parents, may be constrained to labour for their subsistence. The fund for the support of this, may perhaps, in part, be raised by benevolent subscribers in England, and in part also by the product of the labours of the children themselves, who may be employed in manufacturing soap, mats, straw hats, baskets, leather caps, and fishing-nets; in taylors', shoemakers', carpenters', or smiths' work. A knitting-school, and one for needle-work, will be necessary. Brother Ullbricht is ready to introduce weaving. Some may be employed in collecting socotrine aloes, which Bethelsdorp produces in large quantities: but the introduction of these employments will be gradual and slow, and require an almost Herculean labour."

We wait with anxiety to learn the result of the application to Lord Caledon on this subject, which appears to us to have so direct and auspicious an aspect on the interests of this Missionary Society, as to be fully entitled to encouragement and support, both from this Institution and the religious public.

The design which Dr. Vander Kemp expressed of attempting a mission in the island of Madagascar, or among the nation of the Tambookees, and which he still entertains, has not, however, been put in execution, Lord Caledon not having yet given his answer to the representation which has been submitted to him on this subject. In the anticipation, however, of this event, the Directors have replenished that station by the accession of two Missionaries, (Mr. Wimmer and Mr. Pacalt,) whose conduct whilst on board the ship in which they proceeded, and also since their arrival at Cape Town, has afforded the Directors peculiar satisfaction, and justifies the expectation and hope of their future usefulness.

It appears that Dr. Vander Kemp has suffered some indisposition, and has had a slight fit of the apoplexy, which he considers as an intimation that his continuance may not be long. He concludes one of his letters with the following expressions of resignation and thankfulness:—"The path by which God is pleased to lead me, is not smooth and uniform; but I have the more reason to bless his holy name, for healing the wounds which I now and then receive in my flesh from its thorns. He continues to support me in the troubles to which I am, by the nature of my work, exposed; and I have more than once experienced, that He who slept in a storm can give rest to my soul, though all around me is agitation and alarm."

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### ORANGE RIVER.

THE accounts from this station continue to be satisfactory. Mr. Anderson, and Mr. Jantz, exert themselves with commendable diligence, in preaching the gospel; in the instruction of the adults, and especially the children, in reading; in promoting industry, and particularly in cultivating of the earth, to which they urge and encourage the natives by their own laudable example. Mrs. Anderson also applies herself to the instruction of the females in those branches of education which are peculiarly adapted to them; and indeed there appears to be a judicious and constant attention to all the means which have a tendency to accom-

plish the ends in view—the conversion of the Heathen, their improvement in religious knowledge, and in those habits of industry which serve to rescue them from the vices connected with the manners and pursuits of uncivilized life. By these measures, they are laying the foundation of a system of social order, both of a spiritual and civil nature : and the divine blessing appears to sanction their labours. The congregation consists of about 800 persons, who reside at, or near the Missionary station during the whole or the greatest part of the year ; as the practice introduced by the Missionaries of cultivating the earth for their subsistence, is gradually superseding their former habits of hunting, to supply the wants of nature ; and thus they are constantly enjoying the beneficial superintendence of their instructors. Besides their stated congregation, they are surrounded by numerous hordes of Corannas and Boschemen, who occasionally receive instruction from them. But these faithful servants of our Lord are much entitled both to our sympathy and prayers. They are exposed to various alarms and dangers, the greatest part of which seem to arise out of the quarrels and wars of the rebel Caffrees with the Brirquas and other tribes ; and although their discreet conduct has impressed on the minds of these savages a considerable degree of reverence and respect, and a conviction that they are not enemies, but men of peace, and therefore they have been hitherto preserved from injury, yet the reports of an intended attack on their settlement became so frequent and alarming, that it was deemed expedient that Mr. Anderson and his family should visit the Cape Town, in order to seek advice and protection from the government. Their departure was marked by expressions of the utmost affection on the part of the congregation, who considered the plundering and destruction of their habitations, and their personal danger, as evils far inferior to that of losing the instruction and oversight of their teachers.

Previously to this event, the Missionaries had been visited at their station by Dr. Cowan and Mr. Donavan, of the 83d regiment, who had been sent by the government to explore the interior of Africa as far as Mozambique. These gentlemen received every accommodation and assistance from our Brethren, with whom they remained about a week, and by whom they were furnished with guides into the interior. On their return to the Cape, the report which they made to his excellency the governor respecting the conduct of the Missionaries, and the result of their labours among the Heathen, produced on his mind a favourable impression ; and ac-

cordingly his excellency received Mr. Anderson with the most obliging attention, and assured him not only of his approbation, but of his disposition to protect and assist the cause in which he was engaged. He accordingly ordered a supply of such articles as were thought most necessary and useful for the station. His excellency has also authorized the Missionaries there to teach the children to write, which before was prohibited; and we hope that this privilege will be extended to the other stations. Indeed it may be justly affirmed, that the cause of religion, both at Cape Town and among the Heathen, is promoted and encouraged by his excellency in the most explicit and efficacious manner.

The school-house, which on Sundays is generally full, contains about 265 persons: on other days about 80 or 90 attend. In the Kloff, which is 24 miles distant, there is a day-school, in which about 40 attend. This school is, in the absence of the Missionaries, conducted by one of the natives who can read. Twenty-six adults, and 46 children, have been baptized; and when Mr. Anderson left Klaar Water, five more adults had been proposed for baptism. The Lord's supper is administered four times a-year.

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### GREAT NAMAQUAS.

THIS station is under the superintendence of the two brethren, Christian and Abraham Albrecht, and its situation is the most remote of any of the Missionary settlements from Cape Town. It has seldom been visited by Europeans. The condition of the natives, before they were visited by the Missionaries, was altogether barbarous and rude; but within two or three years, the good providence of God has caused some rays of evangelical light to penetrate into these regions of moral darkness; and in a country where Satan has for so many ages maintained an undisturbed dominion, there is now laid the foundations of that throne which is destined finally to subvert his usurped empire. The word of reconciliation is preached, and has become powerful in the consciences of several who have heard it.

"As to our work," they say, in a letter dated August 24, 1808, "we can affirm, through the mercy of God, that we labour not in vain. It is true, we often wish to see still greater things; but we are most deeply convinced that a power far greater than human must enlighten the understandings, and convert the hearts, of the poor benighted Heathen; yet you

will perceive, from our journal, that there are several in our congregation who truly seek the salvation of their souls: for instance, two bastard Hottentots, Gerhardus and Johannes Engelbricht, who have been baptized, and whom we can with satisfaction admit to the Lord's table. From among the Great Namáqua nation there are three, who not only seriously meditate on the word of God, but seem in good earnest about their salvation. In the same state of mind are several women belonging to our people. There are others, who say, with King Agrippa, ' Almost thou persuadest me to be a Christian.' "

A letter from Mr. C. Albrecht, dated Oct. 29, 1808, contains an interesting account of the proceedings of the Brethren in this remote district; but as it is too long to form a part of the Report, it will appear in the Appendix.

The Directors are taking measures to comply with the earnest request of the Missionaries for additional assistance; and they have the satisfaction to mention that Miss Burgman, a Dutch lady, is now on her way to that station, where, on her arrival, she will be united with Mr. C. Albrecht, and join her sister-in-law in her pious labours among the female Namáquas. The exemplary devotedness and eminent qualifications of this lady, encourage the hope that she will become a distinguished instrument in promoting the interests of Christianity and of civilization in this distant and almost unknown region. The Directors are obliged, by the necessary limits of a Report, to omit a variety of interesting occurrences contained in their journals; but they may be found in the XXIst number of the Missionary Transactions, lately published. (See also Appendix, No. I.)



### LITTLE NAMAQUA LAND.

MR. J. SYDENFADEN has the charge of this Missionary station. He was originally associated with the Brethren Albrecht in the preceding Mission, and superintended a branch of it which was situated at a distance from Klaar Water, about two days' journey; but, in consequence of the difficulty of procuring subsistence for himself and his numerous followers, for want of meadows and water, and after suffering many privations and hardships, which he endured with the constancy and patience becoming a Christian Missionary, he obtained permission from lord Caledon to establish his insti-

tution on the Camisburg, in Little Namáqua Land. In a letter written by him from Cape Town, he mentions that the number of his followers was from 4 to 500, among whom he had reason to hope that some served the Lord in spirit and in truth; although many others worshipped formally, which occasioned him much sorrow of heart, and constrained him to pray fervently for that meekness, patience, and wisdom, by which he might conduct himself as became a true servant of Christ. There were 34 among his congregation who were able to read the Scriptures; and others who were learning to spell were also anxious to learn to read. A young man, named Lucas Kemmedo, of good disposition and abilities, he has made schoolmaster; and two others, of about 40 years each, he has appointed to be clerks, for the purpose of reading the Scriptures every morning and evening, engaging in prayer, and singing of hymns, during his absence; and he has had the satisfaction to hear that things are going on very well, that religion and tuition are in a forward state; and he adds, "I pray God that, on my return, I may find every thing in such order as to be able to minister to many the sacrament, and to erect a small community to my Lord." During his stay at the Cape, he was married to Miss Maria Schonkin, who is sister to the wife of Mr. Anderson, and who appears to be actuated by a truly devoted spirit, and prepared to endure the privations, as well as share in the labours, of a Missionary, among the uncivilized Heathen.

On the whole, we feel abundant cause for satisfaction and thankfulness in the African Missions; and trust that when they are strengthened, as we trust they will be, by additional labourers, the Society will have the pleasure of finding that the kingdom of Christ in that little-known and neglected part of the world, will be widely extended.



### OTAHEITE.

THE most important intelligence received during the past year, respecting the Mission in Otaheite, is from a letter dated Nov. 12, 1808, at Huaheine, an island about 16 leagues distant from it, to which the greater part of the Missionaries thought it necessary to retire, in consequence of a civil war which had just broken out between Pomare, the king of Otaheite, and a party of his subjects who wished to dispossess him of his authority. The letter, (see Appendix, No. II.) which communicates this information, is very short, being

written in haste, immediately after the arrival of the Brethren at Huaheine, and when the *Perseverance*, the vessel which conveyed them to that island, was on the point of departure. The danger, however, does not appear to have been very imminent, as four of the single Brethren were left, no doubt with their own consent, at Otaheite; these, however, the letter states, were expected shortly to follow them: whether they did so or not, the Directors have not yet been informed. Our hope is, that if they could retire to a place sufficiently remote from the scene of conflict, they would be able, at the conclusion of hostilities, which are seldom of long continuance, to resume their labours. They were kindly received by the chiefs of Huaheine, to whom they were not altogether strangers, as two of the Brethren had formerly visited that island, and their preaching had been favourably received. The Missionaries conclude their letter by "praying that the Lord may over-rule this unexpected, and, to them, painful dispensation, for the further good of the Missionary cause." In this wish the Directors sincerely unite, and are not without hope that the dispersion of the Missionaries may tend to the more extensive diffusion of the Gospel in the southern isles.

Since our last meeting, Mr. Henry Bicknell, one of the first Missionaries who offered his services to the Society, and who has been a diligent and faithful labourer at Otaheite from the first, arrived in England. He left Otaheite in May, 1808, and proceeded to Port Jackson, in hope of obtaining a suitable partner in life at that settlement; but not succeeding, he came home, and has since been married to a pious young woman, with whom he sailed in the CANADA, a ship sent out by government with 100 female convicts. Mr. and Mrs. Bicknell were accompanied by four other pious women, who are now on their way to Port Jackson, and who will reside for a time in the colony under the care and direction of the Rev. Mr. Marsden, the active and zealous chaplain of the settlement. The single Brethren at Otaheite, who have expressed an earnest wish to enter into the married state, (a measure which appeared to them and to the Directors expedient, not only for their own comfort, but for the perpetuity of the Mission,) will have an opportunity of visiting them at Port Jackson, and of uniting themselves with pious partners, whose assistance and example at Otaheite, or any other island where they may settle, will, it is hoped, contribute to the stability and prosperity of the Mission.

They are also accompanied by Tapioe, a native of Otaheite, who, having a strong desire to visit this country, arrived here

about three years ago, after a long succession of dangers and disappointments. By the assistance of this Society, and other gentlemen who felt interested in his welfare, he has received considerable instruction, with a view to his being qualified to teach his brethren.

The Directors acknowledge, with gratitude, their obligations to Government, who, on the application of Sir Joseph Banks, readily granted a free passage to the seven persons just mentioned; and also assisted the Taheitan stranger in his equipment for the voyage, furnishing him also presents for his countrymen, on whom it may be hoped the favours conferred on him may have a beneficial effect. A hope is also indulged that the conversation of the good women who sailed in the Canada, may be rendered useful to the female convicts, for the instruction of whose children they had commenced a school on board the ship before they left Spithead.

By conversation with Mr. Bicknell, as well as from the journals last received, there is reason to conclude, that although positive instances of conversion cannot be produced, yet that a considerable degree of knowledge concerning the true God, and the method of salvation by Jesus Christ, has been generally diffused among the Taheitans. There is also reason to hope that a few individuals have died in the Lord. A seaman who touched at the island was brought under serious impressions, by hearing the Missionaries. He has since proved himself a zealous disciple of Christ, and has been very useful to many of his shipmates\*. Although the superstitions and cruelties of the Taheitans are yet continued, a consciousness of their evil seems to be entertained, and their chiefs are anxious to conceal them from the Missionaries.

A spelling-book in the Taheitan language, sent over by the Brethren, has been printed in London, some hundred copies of which Mr. Bicknell has taken with him, and which will be very serviceable in the teaching of the children. On the whole, the Society must patiently wait the Lord's time for that success which it is humbly hoped will ultimately crown the persevering labours of the Brethren.

\* He visited the island in a South Sea whaler. On his return home, from a fear of being impressed, he entered on board his majesty's ship, the *Volontaire*. He was afterwards removed to the *Ganges*, where he was made a signal blessing to his shipmates, so that sixteen, or more, it is said, were awakened to a sense of religion by his instrumentality. His good conduct procured for him the offer of promotion; but he declined it, requesting only to be made the ship's *corporal*, in which office, having the care of the boys, he hoped to be made useful in training them up in the fear of God.

## ASIA.

TO this most extensive field for Missionary exertions we now turn our attention, with a solicitude, in some degree, proportioned to the immense claims which it makes on our benevolence, and which are derived not only from its vast extent and population, but from other circumstances, which more directly relate to ourselves, as Britons and as Christians. For, for what purpose, but the manifestation of his own glory, has the great Disposer of nations placed under the control of the British government so great a portion of these regions, and also preserved to us that commercial intercourse with the great empire of China, which other nations have nearly lost? Surely the friends of Missions can be at no loss for a satisfactory reason for these arrangements of Divine Providence! An attentive view of this subject must necessarily present to our minds the most powerful motives to impart to those unnumbered myriads of our fellow-creatures, by every practicable means, that precious Gospel, which forms the glory, and we trust will prove the defence, of our native land, to the latest posterity.

The events that have transpired since our last annual solemnity, are of a mingled nature. While we have to lament the loss of a beloved Brother, removed from the scene of those interesting labours for which he was matured by his qualifications as to language and local experience, and to adore in silence that dispensation which our dark and limited minds cannot comprehend, we have to acknowledge with gratitude the goodness of our God, in carrying safely across the ocean several of our dear Brethren and sisters, who have reached the shores of India in health and safety\*.

In the former event, we behold a devoted servant of Christ called from the work in which he delighted on earth, to the unmixed felicities and nobler services of the church triumphant. In the latter, we behold the prayer recommended to the disciples by Jesus himself answered, and "more labourers sent forth into the harvest." But, O with what emphasis are we compelled, with such a scene before us, to add—"The harvest truly is great, but the labourers ARE FEW!"

\* The Brethren Gordon and Lee, with their families, sailed from Philadelphia in May, 1809, and arrived at Calcutta in September. The Brethren Pritchett, Brain, and Hands, sailed from the Cape of Good Hope, Dec. 7, 1809.

(To be continued.)

## DOMESTIC.

*The Annual Report of the New-York Bible Society.*

THE Managers of the *New-York Bible Society*, in obedience to an article of the Constitution under which they act, beg leave to lay before the Society an account of their transactions during the past year.

In performing this duty, for the first time, the Board have the satisfaction of presenting to the Society sufficient evidence of the utility of the Institution, and abundant encouragement to perseverance in the promotion of its important object—the distribution of Bibles among those who are destitute of that invaluable treasure. The funds placed at the disposal of the Managers, although ample evidence of the liberality of the friends of the Institution, and adequate to many useful purposes, do not warrant an expectation that the business of the Society has been conducted on a very extensive scale. All, however, that could be done, the Managers have endeavoured to perform.

This Association has no pretensions to a comparison with the British and Foreign Bible Society. That unrivalled Institution contemplates the universal diffusion of the Holy Scriptures, until *there shall be no speech nor language where their voice is not heard; until their line is gone out through all the earth, and their words to the end of the world:* and it has already remarkably succeeded in its advances toward that splendid object. The New-York Bible Society, content for the present to co-operate with similar Institutions in this and in other countries, as an auxiliary to the PARENT ASSOCIATION which set the example, and so liberally extended to others its patronage, directs its exertions more immediately to the supply of those wants which occur within the bounds of this State. These wants, however, are numerous. The Managers have discovered, by the inquiries which they have instituted, that great numbers in the City, and in the frontier settlements, are destitute of Bibles. In some instances, this arises from choice, but generally it is to be attributed to poverty, or carelessness, or to both combined. These wants, as will hereafter appear more in detail, have been in part relieved by the distribution of nearly two thousand copies of the sacred volume.

The Managers have not, however, confined the bounty of the Society within the limits of the State of New-York. They have cast it upon the ocean, by donations of Bibles to mariners. They have extended it to the western limits of this Continent, by sending Bibles to a settlement forming at the mouth of Columbia river—and to the East-Indies, by a donation of a thousand dollars, to aid in the translation of the Bible into the several languages of Asia.

The Board will now proceed to lay before the Society a more particular account of their transactions, under the following heads:—Procuring Bibles.—Distributing Bibles.—Correspondence.—State of the Funds.

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*Procuring Bibles.*

Particular inquiries were made for the purpose of ascertaining, whether it would be eligible for the Society to purchase types; and considering the delay, expense, and uncertainty incident to any proceedings

for importing stereotype from Europe, the idea was entirely relinquished. Means were also employed to ascertain where the best and cheapest Bibles could be procured at home; and those printed by Messrs. Hudson, Goodwin, & Co. Hartford, were, on the whole, preferred. From them have been procured two thousand copies, and two thousand more have been ordered. All Bibles procured for the use of the Society, are stamped on the cover and upper edge of the leaves with the name of the New-York Bible Society, and deposited in the Book-store of Messrs. Williams & Whiting, who have generously offered, without any compensation, to take the trouble of delivering them as the Managers shall direct.

*Distributing Bibles, within the City.*

Each Manager is furnished with a certain number of printed orders, to be delivered to those who shall apply for a Bible or Bibles, and satisfy the Manager, to whom the application is made, that the applicant is a proper object of the Society's bounty. Every applicant receiving such order, signed by one of the Managers, may receive one or more Bibles, as the order may specify, at the place of deposit. Agreeably to this arrangement, there have been distributed about 760 Bibles.

A Committee appointed to ascertain what Bibles are wanted by the poor in the Alms-house, Hospital, and Prisons, and under the care of the Widows' Society, and Orphan Asylum, and to supply these wants, have distributed among them

96 do.

There have been distributed among the Africans, independently of orders given by individual directors, 40 Bibles, by order, to Messrs. Rice & Thompson; and 36, by order, to Mr. Brewster,

76 do.

Making in all, distributed in the City, since the erection of the Bible Society,

932 Bibles.

*In the Country.*

A Standing Committee has also been appointed to ascertain what Bibles may be wanted throughout the country, and authorized to supply these wants. The Committee having opened a correspondence with several persons in different places, who take an interest in promoting the object of this Institution, have accordingly distributed 1009 Bibles, in manner following:

To Rev. Mr. Osgood, Missionary at Buffaloe, &c.	-	-	-	250
Rev. Mr. Chapman,	-	-	-	100
Rev. Messrs. Forrest and M'Aulay, Delaware,	-	-	-	50
Mr. John Caldwell, to be sent W. Newburgh,	-	-	-	25
Mr. Prince, Plattsburgh,	-	-	-	24
Mr. Thurston, W. Catskill,	-	-	-	25
Col. Tuttle, Montgomery County,	-	-	-	20
Elder Lahatt, Rensel. and Montg. Co.	-	-	-	37
Sent to a settlement on Columbia River,	-	-	-	25
Ship America,	-	-	-	6
Mr. Cumberland, 60 miles W. Cattskill,	-	-	-	6

To Rev. Mr. Hunting, Long-Island,	- - - - -	24
Rev. Mr. Green, do.	- - - - -	24
Mr. Caldwell, to be sent beyond Utica,	- - - - -	30
Mr. Donaldson, West of Neversink,	- - - - -	20
Rev. Mr. Proudfit, Salem,	- - - - -	150
Deacon Hill, Onondaga,	- - - - -	25
Mr. Van Tassel, Delaware County,	- - - - -	12
Rev. Mr. Mairs, 12 for the Oneida Indians,	- - - - -	20
Rev. Mr. Channing, Canandagua,	- - - - -	36

*Correspondence.*

A correspondence has been opened between this Society and the several Bible Societies of Philadelphia, Connecticut, Merrimak, Beaufort, Charleston, Baltimore, New-Jersey, and Albany, with an offer of mutual co-operation and support.

From the *Young Men's Bible Society* of this City, a communication has been received, covering one hundred dollars, with a request, that it should be transmitted to Bengal, accompanied with such donation as the Board might choose to make, to assist in translating the Bible into the Asiatic languages.

A letter has been accordingly addressed to the President and Secretary of that Society, informing them that the Managers had voted one thousand dollars to the object, which, together with the one hundred dollars received from them, should be transmitted to the Rev. Messrs; Carey & Co. with all possible speed.

A letter has also been addressed to Messrs. Carey & Co. which is to accompany the sum ordered for their use, in aid of the great work of translation in which they are engaged.

With the British and Foreign Bible Society, a correspondence has been commenced, and the Directors of that Institution, with their characteristic liberality, have granted to the New-York Bible Society, a donation of 100 pounds sterling, for which the thanks of the Managers have been returned.

*Funds.*

From the account of the Treasurer, which is annexed as a part of this Report\*, it appears, that,

The total amount of subscription is,	Dolls. 5219 25
Of which there is still unpaid,	375
The amount received into the Treasury,	4844 25
Of which there have been expended,	1336 28 1-2
Leaving in the Treasury a balance of,	3507 96 1-2
Of this sum there are appropriations, for Messrs. Carey & Co. Bengal,	1000
For 2000 additional Bibles, ordered,	1300 ————— 2300

Which will reduce the funds to, 1207 96 1-2.

To this sum are to be added, for the ensuing year, the annual

subscription from 230 members, at 3 dolls. 690

The donation of 100l. from the B. & F. B. S. 440

Subscriptions not yet collected, 375 ————— 1505

————— 2712 96 1-2

\* This Report is omitted, as the substance appears above.

On a review of the foregoing statement, the Managers cannot help congratulating the Society, on what, they think, may justly be styled an auspicious commencement of their labours. They cherish the hope, that what has already been done will be considered both as an encouragement and a pledge of greater exertions in future; and that the Christians of this wealthy metropolis, will proceed, with growing zeal, in the path on which they have entered, until there shall not be a family or an individual within their reach, destitute of a copy of the *Word of Life.*

Signed by order of the Managers,

SAMUEL MILLER,  
ALEXANDER M'LEOD, } *Secretaries.*

*New-York, Nov. 26th, 1810.*

## OFFICERS ELECTED.

**Rev. Dr. J. M. MASON**, President.

— Dr. S. MILLER,

— Mr. W. PARKINSON,

— Dr. P. MILLEDOLER,

**HENRY RUTGERS**, Esq.

**Rev. Dr. J. B. ROMEYN**, Sec'y.

**Rev. Mr. J. BROWNE**, Clerk.

— T. HAMILTON, Register.

**Mr. D. L. DODGE**, Treasurer.

Vice-Presidents.

## OTHER MANAGERS.

**Rev. Dr. A. M'Leod**,

**Dr. J. R. B. Rodgers**,

**Rev. Mr. J. Williams**,

**S. Osgood, Esq.**

**Rev. Mr. — Thatcher**,

**Mr. R. Gosman**,

**Rev. Mr. A. Maclay**,

**J. R. Murray**,

**Rev. Mr. J. Schureman**,

**J. P. Mumford**,

**Rev. Mr. G. Spring**,

**Z. Lewis**,

**Mr. L. Bleeker**,

**G. Sukely**,

**D. Bethune**,

**J. I. Margarum**,

**J. Mills**,

**E. Coit**,

**A. Gifford**,

**J. Stoutenberg**,

**S. Whiting**.



## *The Report of the Trustees to the Hampshire Missionary Society, at their annual meeting, holden at Northampton, August 30, A. D. 1810.*

THE Members and friends of the Hampshire Missionary Society will unite on this anniversary with the Trustees, gratefully to notice the divine goodness towards this institution. The smiles of God from the beginning have attended our endeavours; they are continued. The Missionary cause prospers.

Six Missionaries were employed in the summer of 1809. One of them, Rev. David H. Williston, finished his mission of fourteen weeks, pre-

viously to our last meeting. He laboured in the middle settlements of the southern part of Vermont, as was narrated in our former Report. At a later period, Rev. John Willard performed missionary service thirteen weeks, in the north-eastern part of the same State, and in the adjacent part of New-Hampshire, near Connecticut river. Rev. Gardiner Kellogg, during the same season, laboured eighteen weeks, and Mr. Christopher J. Lawton fourteen, in the District of Maine; and Rev. Royal Phelps and Mr. Ebenezer Wright, each of them, nineteen weeks, in the State of New-York: Mr. Phelps in Cayuga and Genesee counties, and their vicinity; Mr. Wright in the destitute settlements near Black river, and in the county of St. Lawrence. In their missions they evinced the same diligence, zeal, and fidelity, as your former labourers in the missionary field. They preached on the sabbath, frequently on other days, delivering five or six, in some instances, seven or eight sermons in a week; where there was occasion they formed Churches; administered Baptism, and the Holy Supper of our Lord; visited schools and families, to give religious instructions; counselled and prayed with the sick; and, as providence called them to it, officiated at funerals, to offer consolation to mourners, and admonish others to prepare to die; seizing all opportunities to benefit the souls of men, and build up the kingdom of Immanuel.

After finishing his mission in Maine, Rev. Gardiner Kellogg was employed, during the winter, twenty weeks, on the ground visited the preceding summer by Rev. David H. Williston, in the southern part of Vermont. The present season he has undertaken another mission of fifteen weeks in the district of Maine; where also Mr. Nehemiah B. Beardsley, of West-Springfield, has been employed for the same time.

Rev. Ebenezer Wright has been several seasons in your employ. That he might be furnished with authority for the ministerial duties, the ministers of the Central Association in the county were requested to ordain him as an evangelist. The service was performed in January, at Westhampton; soon after which he removed with his family, to the county of St. Lawrence, in New-York. He is now on Missionary ground, and engaged in your service twenty weeks, the present year. He is to labour again in the field occupied by him the last season. Rev. Royal Phelps has undertaken a mission of the same term, to be fulfilled in the destitute settlements, not more than thirty miles distant from his dwelling in Sempronius, county of Cayuga.

The distribution of copies of the Holy Bible with other godly writings, in union with preaching the Gospel of life, has, from the commencement of the operations of this Society, been considered, by the Trustees, as the most hopeful method of promoting Christian knowledge, and saving the souls of men. New evidences of the beneficial effects of this manner of proceeding are yearly received. One of your missionaries in his journal of the last year, noticing the state of religion, writes, that, "Where there are Churches they generally meet on the sabbath; and missionary books," (for they have few others,) "are very helpful and beneficial in their religious meetings. Indeed, without them their meetings would not be very profitable." He adds, "the books are esteemed a valuable treasure; they are carefully preserved; and, I believe, in most places, attentively read, and are the means of diffusing much religious knowledge."

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In this view of the usefulness of sending pious instructions to our needy brethren, it is with peculiar pleasure and gratitude to God, that we notice the liberality of the charitable Female Association, whose benevolence has furnished a large portion of the fund, from which books have been purchased for distribution. And it is pleasing to indulge the belief, that while their hands are opened, the hearts of the pious of this association are breathing prayers to God to bless their liberality to the good of perishing souls; and that the gracious God hears and answers their prayers. Some souls are probably now in glory, and more in the way to it, who will eternally praise God for the benefits derived from these female charities: some having first received serious impressions, others having been quickened, encouraged, and directed in their christian walk, by the books distributed, together with the preaching of the word.

In addition to the books sent to be distributed by your missionaries the present year, a selection to the value of fifty dollars, of Bibles and other Christian writings, has been committed to the Trustees of the Female Charitable Society of Whitestown, to be dispersed by them, to the needy in their vicinity; in the undoubting confidence, that the pious zeal which has been so successfully exerted to replenish your funds, for the noblest purposes of charity, will be no less ardent and discreet in searching out the fit objects of your bounty. And we cannot on this occasion forbear to express our tender sympathy with the trustees and members of the Female Charitable Society of Whitestown, on the afflicting death of their late excellent treasurer, Mrs. Sophia Clark. Her Christian virtues, which, seen in the light of the Saviour, ensure the belief that she joyfully rests from her labours, sweetly invite to imitation. God gives a reward of grace in heaven to his servants who are faithful on earth. And to support his cause, he provides others to act in the places of them whom he removes to glory.—[A paragraph is omitted here, which contains merely a reference to Schedules of books and monies.]

The embarrassed circumstances of the country have, no doubt, diminished the contributions; but your Trustees are persuaded that good-will to the missionary cause, and charitable regard to perishing fellow-sinners, do not languish in the hearts of God's children. We do not admit the thought, that people, who have begun to give to the Lord, will become weary in well-doing. No, brethren, in due season you will reap, if you faint not.

The day in which we live is important, and the prospect before us animating. While the nations once called Christian, in which God has been neglected or his name grossly blasphemed, are suffering under heavy judgments, in just punishment of their impieties, it is interesting to behold an Almighty Providence protecting and peculiarly favouring the people among whom religion is respected, and where noble exertions are made in works of charity to promote Christianity, both among themselves and in foreign countries.—The door is more widely opened than formerly for the Gospel to be carried to the heathen. Many seem, as in the vision of Paul, to stand and say, "Come over into Macedonia and help us." Come into Asia, preach to us the Lord Jesus; return the blessing which once passed from Asia into Europe, and thence into America.

God, in New-England, as well as in Europe, is preparing to answer the call. Will it not excite in a feeling heart grateful emotions of piety

to be informed, that there are among us men disposed to give their lives to the Lord, to preach him to the heathen? In New-England, there are young men, liberally educated for the ministry, so animated by the Spirit of Christ, that they are ready to leave father, and mother, and country, to tender the Gospel to those who are perishing in a far distant land. The believer, who sighs to God at the sight of millions of heathen, may be encouraged. Is not the Lord's hand visible? Will he not provide the necessary means to enable the zeal, which his Spirit inspires, to act?

There are other incitements to exertion. Evident are the instances of the co-operation of divine grace. Many of these are seen in the missionary field. Your labourers notice tokens of the Spirit's work in different places. In Vermont, from Waterford to Canada line, and in several towns further south, Mr. Willard states, that considerable attention appeared. In Granby it was general. In Guildhall, seventy were added to the Church. The same co-operation of the Spirit is noticed in the District of Maine. In Albany, Bethel, and Temple, Mr. Kellogg writes, "I found some who are considerably impressed, and a few in some other places. At Webb's pond a serious attention to the concerns of eternity, was general. I found serious inquirers in almost every house." God is, in like manner, exciting the attention of people in the State of New-York, in the settlements on Black River. Mr. Wright observes, "God appears of late to revive his work in many places in this country." Where he laboured, he believes as many as seventy or eighty had hopefully experienced religion, since the preceding year; and many, in various towns, were then, to appearance, under deep and pungent convictions.

A letter from Mr. Wright, since the commencement of his present mission, gives a pleasing prospect of the success of his labours in the county of St. Lawrence; and mentions an increase very lately made to the Church in Madrid.

Where no uncommon attention prevails, individuals are seriously impressed. And a pious few, scattered over the missionary field, welcome the spiritual labourer with feelings not to be described. Believers, who enjoy preaching every Lord's Day, do not easily conceive the ardour of those who can hear but a few sermons in many months. Mr. Phelps, after preaching in a place on Saturday, three times on the Sabbath, and again on Monday, observes, "The people appear so anxious to hear the words of eternal life, that it is difficult leaving them."

All your Missionaries express the same sentiment of the importance of their employment, as both highly needed and beneficial. Mr. Kellogg, who had opportunity to notice the effect, where your exertions have been made from the beginning, says, "Though error and irreligion greatly prevail in these new settlements, there is reason to believe they have been considerably checked by missionary labours. They have, I believe, been productive of great good; but there is a loud call for persevering exertions, and encouraging prospects, that the interests of the Redeemer may be promoted by them. Their good effects are perceivable in almost every place, and much good is undoubtedly done, which escapes every eye but his who seeth in secret."

The care of the soul is the one thing needful. What it is to ourselves, the same it is to others. They, as well as we, will have an end-

ess being. As we value our own everlasting life, we will, therefore, pity our brethren whose ignorance and sin expose them to perish. We will act with zeal in attempting to save them. In a work of love to immortal souls, who will be sparing or slothful? The Son of God, our Saviour, became man, obeyed, and died, to redeem human souls. His love in the heart, opens the hands, and prompts to deeds of benevolence, to rescue sinners from spiritual slavery and death. The holy pleasure of imitating Christ, and doing good, excites to liberality in lending to the Lord. He who can not go in person to admonish his distant brethren to believe in Christ, by contributing a portion of his substance to send them the Gospel-message, may be a mean of their salvation. But should the happy event not follow, being sincere in giving to Christ, his own everlasting life would be advanced. Such happiness attends deeds of charity. It is more blessed to give than to receive.

The Trustees propose that this report be printed, and sent to the Congregations connected with this Society, that it may be publicly read to them; and that those congregations be requested to make a contribution to the Society's funds, on the day of the annual thanksgiving, or on some Lord's Day near to it.

By order of the Trustees,

**CALEB STRONG, President.**

## O B I T U A R Y.

**DIED**, on the 5th of October last, Mr. **SOLomon WILLIAMS**, of this City, in the 39th year of his age.

Mr. Williams was a native of Lebanon, in the State of Connecticut. His parents being pious people, trained him up in the fear of the Lord. They also gave him a liberal education, thus fitting him, as far as human endeavours can do it, for usefulness in civil society and in the Church of the living God. The details of his early life are unknown to us, as also the time when he was made "alive to God through Christ our Lord." Suffice it to say, that, for a number of years, his Christian course was "the path of the just, which shineth more and more to the perfect day." Few believers have manifested more of the power of the grace of God, in their lives, than he did. His prevailing desire, his constant endeavour, appeared to be, "to walk worthy of the Lord unto all pleasing." And though he mourned over his deficiency, and felt as if he made no suitable improvement of divine mercies, yet his brethren with whom he associated, and who knew him best, clearly saw that he was "fruitful in every good work, and increasing in the knowledge of God." His humility, tenderness of conscience, Christian affection, and zeal for the glory of God, were truly exemplary. For him to live was Christ. The advancement of the Redeemer's interest, in the salvation of sinners, was the grand object to which he directed his efforts; and the application of the blood of the Cross to his own heart, was his highest joy.

## *Obituary.—Death of Mr. Solomon Williams.* 53

At an early period he had turned his thoughts to the Gospel ministry, but an apprehension that he was not sufficiently vigorous to undergo its labours, as also a jealousy of his own motives and qualifications, deterred him from engaging in the arduous work. He entertained so deep and solemn a sense of the depravity and deceitfulness of the human heart, as also of the exceeding sinfulness of sin, that he was at all times through life, suspicious of himself to an uncommon degree.

About a year after the formation of the New Presbyterian Church in Cedar-street, he was chosen one of the Ruling Elders thereof; and continued to discharge the duties of that office, with fidelity and the full approbation of his fellow-Christians, till his death.

A few weeks previous to this mournful event, he had made an excursion with his family into Connecticut. On his return home, by water, he was taken unwell. His sickness, though not alarming at first, in the issue was unto death. During the whole course of it, he manifested the disposition of a true follower of Christ; and experienced the support and consolation of his covenant God.

He had many strong ties which bound him to life. Circumstances of peculiar tenderness made it desirable for him to be spared to his beloved family: yet would he often say, "not my will be done." He appeared himself, at an early period of his indisposition, to be impressed with an apprehension that he should not recover: and mentioned it to his wife, saying, "that he feared their affection and solicitude for each other had been too much the occasion of their forgetfulness of God and their eternal interests; and that they were now to be separated that they might glorify him more."

Under the sharpest bodily pains, he would say, "I am perfectly satisfied with the dealings of my heavenly Father. It is all right. It is all best. He does not afflict willingly: and I would not wish one single stroke of his fatherly corrections abated, which shall be for his glory or my profit. No, it is perfectly right. Let him do as seemeth him good."

Although he had formerly, whilst in health, experienced clear and sweet manifestations of the divine favour and mercy, yet, for several days during his sickness, he was left to mourn the hidings of God's countenance. He could not see any rich provision in the covenant of peace for himself; he could not sensibly realize the presence of that Saviour who had died for sinners. Still, however, he was enabled to cry unto his God: and though walking in darkness, to trust in the Lord, and stay himself upon the God of Jacob. It was thus he was taught to depend, not on former experience, or on frames and feelings for his comfort and security, but upon the simple promise of acceptance through the blood of the covenant. This reliance, and the good hope which accompanied it, became more and more settled, until, as he observed, the day before his departure, he was enabled to give himself wholly and unreservedly to his God upon his own word.

At this time, he gave some particular directions about his temporal concerns; and in the most tender and affecting manner, took leave of his afflicted wife, commanding her and his dear children to God and to the word of his grace.

Much of his time was spent in prayer and praise; and when he could not articulate, he gave evidence by his conduct that he was still engaged in the delightful work.

He was blessed with the possession of his reason to the very last ; and during the hour preceding his dissolution, he conversed on the subject with calmness and resignation. At the conclusion of a prayer, offered up at his request, he joined his faltering voice in an *Amen*. A short space afterwards, he requested to be raised up, and expired without a struggle or a groan.



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